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ABSTRACT

This packet describes an initiative of the Religion Council of Project Global 2000, forming a global partnership of secular and religious non-governmental organizations (NGOs) and United Nations (UN) agencies that link their expertise and networks for more just, sustainable, and peaceful world systems. The program brings together scholars, educators, and community groups from the world's major religious and spiritual traditions to participate in public discourse and action on issues of global ethics and in the shaping of policies and systems commensurate to the global-scale challenges of today's interdependent world. The objectives include: (1) create a process for religious and spiritual communities to reflect upon the contributions their traditions, scriptures, and networks can make to a shared global ethic and to the creation of systems of global governance; (2) produce reflection-action documents that will spell out the above contributions and formulate proposals for world order policy and systems change; and (3) link human and institutional resources with those of other religions, secular NGOs, and UN agencies in collaborative research, education, publications, leadership, and networking for a more just, peaceful, participatory, and environmentally sustainable world order. Sections of the document are as follows: (1) "Executive Summary"; (2) "History," which offers a chronology of the work of Global Education Associates (GEA); (3) "Rationale and Context" (Patricia and Gerald Mische); (4) "The Religion and World Order Program--Overview"; (5) "Guideline Questions--Religion and World Order Documents"; (6) "Report Format--Religion and World Order Documents Project Global 2000." Contains 5 appendixes. (EH)

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ED 396 995

# Information Packet

for

# Religion and World Order Program
# Project Global 2000

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* Executive Summary
* History
* Rationale and Context
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**Religion and World Order Program**
**c/o Global Education Associates**
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We invite your participation in the Religion and World Order Program (RWOP) which Global Education Associates is coordinating for the Religion Council of Project Global 2000. The program provides an ongoing process for individuals and groups from the world's religious and spiritual traditions to work together to contribute to the development of a shared global ethnic and systems of global governance based on that ethic.

Launched in 1991 in Vienna, Project Global 2000 is a partnership of secular and religious non-governmental organizations (NGOs) and United Nations agencies that are linking programs and networks to work together for a just, humane and sustainable world order. It provides a prototype of the concept of governance articulated in the *Global Neighborhood* report of the Commission on Global Governance. The worldwide networks of schools, universities, alumni, parishes, temples and community projects of religious traditions can be important partners in governance at all levels.

The relationship between the NGO and UN partners is not one of "outsiders" seeking to get a hearing or influence policies of the United Nations. Rather, it is a relationship of mutuality that has a double focus. The partners are sharing their complementary expertise and experience to better understand the complex challenges and opportunities arising from economic and ecological interdependence. They also are linking research, programs, and human and financial resources to affect policy and respond to basic human needs in concrete ways to empower people at local levels.

The preparation of reflection-action documents on global ethics and global governance from each of the world's major religious traditions is the first stage of a five-year process leading to the year 2000. The Religion Council working with teams from major religious and spiritual traditions and from indigenous peoples to participate in a three-fold process.

1. Provide insights on global ethics and governance for their documents from their sacred texts, ethical systems, teachings, and lived experience.

2. Promote and use their documents to prepare their members to participate in the discussion and debates on global economic and ecological interdependence.

3. Join with other religious traditions and with secular NGOs, and UN agencies to work for systems of governance at local, national, and transnational levels that promote peace, economic and social justice, and environmental sustainability.

We seek your insights and proposals following the Guideline Question. Beyond that, we hope you will continue as a partner in one of the action components outlined in the appendix that focus on achieving concrete aspects global governance - e.g., the Earth Covenant-Earth Charter Initiative and the Education for All initiative with UNICEF and its three other UN co-sponsors.

PLEASE NOTE: Although we invite you to provide input on *each* of the four guideline questions, you may choose to share your reflections on just one or two of them. Please return the response form to the above address. This will enable us to assist and link you with others with common interests.

Sincerely,

Patricia M. Mische

Patricia Mische, President
Global Education Associates

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# Executive Summary

The Religion and World Order Program is an initiative of the Religion Council of Project Global 2000, a global partnership of secular and religious NGOs and UN agencies that are linking their expertise and networks for more just, sustainable, and peaceful world systems.

The program brings together scholars, educators, and community groups from the world's major religious and spiritual traditions to participate in public discourse and action on issues of global ethics and in the shaping of policies and systems commensurate to the global-scale challenges of today's interdependent world.

## Objectives

1. Create a process for religious and spiritual communities to reflect upon the contributions their traditions, scriptures, and networks can make to a shared global ethic and to the creation of systems of global governance.

2. Produce reflection-action documents that will spell out the above contributions and formulate proposals for world order policy and systems change.

3. Link human and institutional resources with those of other religions, secular NGOs, and UN agencies in collaborative research, education, publications, leadership, and networking for a more just, peaceful, participatory, and environmentally sustainable world order.

## Program

Working groups from different religions, spiritual traditions, and indigenous peoples are holding consultations on the contribution that their respective traditions, scriptures, teachings, and networks can make to a shared global ethic and to systems of global governance to deal with problems that transcend national boundaries. Each group will produce a reflection-action document on global governance to (1) raise the consciousness of their members about global systems and the need to redefine security and sovereignty and (2) participate in multi-religious dialogue and in national, regional, and global policy fora on world order issues and systems.

The questions the documents will address are not *whether* there will be a new world order, but rather *what kind* of world order? Based on what values? Guided by what ethical principles and policies? Organized according to what systems and structures? Who will shape this new world order? For whose benefit? Can we shape a world order that benefits not only some, but all of us – not only those of us living now, but also those who will inherit the world we create?

An international conference will be held in the Spring of 1996 at which the perspectives and proposals of the documents will be shared with scholars, policy-makers, representatives of UN agencies, and leaders in education, religion, business, health, youth, communication, and civic organizations. Participants will also initiate a process to produce a multi-religious document on world order. They will also prepare strategies and programs by which diverse religious institutions and networks can collaborate among themselves, and with secular organizations and UN agencies, through the year 2000 for strengthened, democratic, and equitable systems of global governance.

# History

Since 1973, Global Education Associates has sponsored, conducted, consulted, or provided primary resource people for hundreds of religious groups and conferences. GEA has helped these religious organizations situate their ministries in a framework of global interdependence and has facilitated their collaboration with other religions and with secular non-governmental organizations and United Nations agencies for more equitable, sustainable, and participatory world systems. The following are some highlights.

**1974** Presentation by GEA co-founders Gerald and Patricia Mische on "Religion and World Order" at the world assembly of the World Conference on Religion and Peace in Leuven, Belgium.

**1975** A Religion and World Order working group facilitated at the World Assembly of the World Council of Churches international assembly in Nairobi, Kenya.

A series of inter-religious seminars on world order conducted at the invitation of religious leaders in Delhi, Bombay, and Bangalore, India.

**1977** A four-day inter-religious symposium on "Religion and World Order" organized in Delhi with Hindu, Islamic, Jain, Buddhist, Sikh, Baha'i, Christian, and Gandhian leaders.

**1982** Inter-religious consultations on world order in Kyoto and Tokyo.

**1983-87** A series of religion and world order conferences organized on six continents.

**1988** A process initiated to develop a global partnership of secular and religious networks to combine their expertise, networks and resources in joint efforts for a more humane and just world order.

**1990** Project Global 2000 was inaugurated as a global partnership of UN agencies and secular and religious non-governmental organizations. A Framework Paper was drafted.

**1991** The Religion Council of Project Global 2000 was launched in Vienna as one of six Program Councils. The others were Education, Health, Youth, Communications and Business. GEA agreed to be the coordinating partner in the work of the Religion Council.

**1992** A series of meetings with religious leaders to enlist their participation in the PG2000 Religion Council.

**1993** UNESCO Conference on the Contribution of Religions to a Culture of Peace (Barcelona). The goals and timeline of the "Religion and World Order Program" were presented and endorsed by this conference. Many of the religious leaders present expressed interest in participating in the Religion and World Order Program.

**1994** A "Symposium on Religion and Global Governance" was held in Washington D.C. with presentations from six religious traditions.

A second UNESCO Conference on the Contribution of Religions to a Culture of Peace held in Barcelona. UNESCO becomes cosponsor of Religion and World Order Program.

# RATIONALE AND CONTEXT
**by Patricia and Gerald Mische**

**It is now commonplace to speak of a new world order. But there is not yet a shared vision of what that new world order should be. The end of the Cold War, the emergence of global communications systems, the continuing pressure for democratization at all levels – from local and national to global structures – are all signs of a historic window of opportunity. This is a very open and malleable period in history. Old systems are breaking down and new ones are struggling to be born.**

**But this malleability will not last forever. There is a very narrow margin of time to make a difference in the shape of these new systems and structures. Once in place, they will be very difficult to change. The time to make a difference is now. For better or worse, new systems and structures will be developed. Decisions being made now will shape the norms, policies, and systems that govern the world well into the 21st century.**

## The Role of Religious Networks...

Cultures, and human institutions are shaped not only by political and economic forces, but also by religious and spiritual forces. Throughout history spiritual visionaries and religious leaders have had a powerful influence on the shaping and maintaining of world views and culture. The teachings of Lao Tzu, Confucius, Buddha, Abraham, Moses, Jesus, Paul, Mohammed, and Baha'u'llah, for example, have had a profound effect on social evolution.

The great world religions include members from different races, nationalities, and ethnic backgrounds. Their loyalties and identities transcend national boundaries. They are global communities in microcosm, with shared values, beliefs, and social agendas.

Of course, this does not mean that religion's role in human interactions is always positive. The very features that contribute to a sense of belonging for some may contribute to a sense of exclusion for others. Religious differences have on occasion turned into self-righteousness, divisiveness, and fanaticism -- contributing to conflict, hostilities, and sometimes brutality, atrocities, and war. Organized religion has sometimes been a tool of the state, used to manipulate people's loyalties toward blind obedience and unquestioning allegiance to state power. Sometimes it has been indistinguishable from the state, wielding political power for its own gains. And one does not need to be a Marxist to know that religion has sometimes been an opiate, numbing people into acceptance of hunger, poverty, and injustice, and thus making them impotent to effect change.

The more destructive behavior of some members of organized religions needs to be distinguished from the *authentic* spiritual or religious impulse. The Latin word *religare*, from which the word for religion in many Western languages is derived, means "harmony," "to unify," "bind together," "make whole." In Eastern languages the words for religion have the same or similar meanings. In Sanskrit, for example, one of the original meanings for *dharma* (eternal religion) is "to bind together the whole universe."

The fact that organized religion can and has sometimes been such a powerful force in war and human destructiveness suggests that it can also play a powerful role in building and sustaining systems of global peace, human rights, social justice, and ecological balance. There is ample evidence that religion and spirituality have been humanizing and constructive forces in history.

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Despite some major variations between different religions, and between religious experience in different historical periods and societies, there are some important similarities or commonly shared aspects of religious experience. Spiritualities and religions have evolved from a sense that reality is greater than self or the sum total of measurable physical, economic, political, or other phenomena. Religion and spirituality have been defined as our unitive experience - i.e., the experience of "the holy" or "whole," or of the "ultimate," "sacred," and "unknowable." They have also been defined as the human effort to discover some order (cosmos) in disorder (chaos).

Some have described religion as a means by which societies interpret life and develop and reinforce codes of morality and conduct in keeping with those interpretations and the requirements of community life. It has also been described as those beliefs and practices by means of which a group designates and seeks to deal with its deepest problems of meaning, suffering, and injustice.

*In these understandings of authentic religion and spirituality, then, world order is not something peripheral or outside the realm of religion, but rather at its deepest core of interest, experience, and concern.*

## ...in the Development of a New World Order

In his explorations of the rise and fall of great civilizations, the historian Arnold Toynbee found that spirituality and religion played a significant role in bridging the time/space between the fall of one civilization and the rise of another. The "creative minorities" that helped build new civilizations from the ashes of the old were often operating from a strong spiritual impulse. In contrast, civilizations that lost their spiritual core were not long sustained.

If we accept Toynbee's conclusions about the importance of spirituality and religion in the rise and fall of civilizations, we are led to certain conclusions about the importance of spirituality in the development of any truly new world order or *global* civilization in our time. Inner spiritual growth and transformation may be as, or even more, important than external political changes in global systems. Put another way, inner, spiritual growth, and the development of more democratic, effective, and humane global systems, may be inseparable parts of a holistic world order. They develop in conformity to one another and are mutually reinforcing. The nurturing of a deeper, global consciousness, and the harnessing of spiritual and moral energies for a more just and humane world order, are vital aspects of its healthy development.

In addition to the meanings, spiritual experience, and moral/ethical considerations religion brings to questions of world order, there is also the power of its networks and institutions. The major world religions have world-wide networks of organizations, educational and medical institutions, alumni, research institutes, local communities, and social- and civic-action projects. They can and often do operate across national boundaries with greater ease than many government officials, unbound by the constraints that often tie the hands of governmental actors. They can be major actors in the development of a more peaceful, equitable, and ecologically sustainable world order. They can contribute important scholarship and professional expertise to help resolve some of the grave issues that confront humanity. Their members, programs, and institutions put them in touch with leaders and shapers of public policy. They can be important partners and co-creators in the development of a more humane and just world order.

## Partnership with the United Nations and Secular NGOs

In his address to government representatives at the 1992 Earth Summit in Rio de Janeiro, UNCED Secretary General, Maurice Strong spoke of the need for partnership. Reflecting on the imperative to develop and promote a vision of the sanctity of creation and an ethic of social justice and ecological sustainability, he spoke to the vital role of authentic religion:

> Changes in behavior and direction must be rooted in our deepest spiritual, moral and ethical values. We must reinstate in our lives the ethic of love and respect for the Earth which traditional peoples have retained as central to their value systems. This must be accompanied by a revitalization of the values common to all of our principal religious and philosophical traditions. Caring, sharing, cooperation with and love of each other must no longer be seen as pious ideas, divorced form reality, but rather as the *indispensable basis for the new realities on which our survival and well-being must be premised.*

United Nations agencies and secular NGOs are beginning to recognize the valuable contributions that religious networks can play in building a viable future. The UN Environment Programme (UNEP) sponsors the Environmental Sabbath (or Environmental Holy Days) with the cooperation of world religious and spiritual traditions. UNEP also invited religious NGOs to participate in preparations for the Earth Summit and to develop global environmental ethics. UNESCO has sponsored conferences on the "Contribution of Religions to the Development of Cultures of Peace." UNICEF and the World Conference on Religion and Peace (WCRP) collaborated in promoting the Convention on the Rights of the Child. WCRP initiated a project with UN officials on ethical guidelines for humanitarian intervention. And Global Education Associates and Project Global 2000 are working with UNICEF and UNESCO to link religious networks around the world with their worldwide "Education for All" initiative.

## The United Nations: Past, Present, Future

When the United Nations Charter was drafted and signed in 1945, the world faced a particular set of problems and challenges. Now, 50 years later, there is a new nexus of military, economic, environmental, population, human rights, and health problems that were not anticipated at that time. These problems can only be dealt with through new levels of global cooperation and strengthened global systems.

Existing international institutions were shaped in the shadows of World War II and the Cold War that followed. While the war was still on, Allied powers began planning for a new world order and for institutions that would focus on two main concerns: (1) the prevention of future wars, and (2) the reconstruction of war-devastated economies and international monetary relationships. The UN was designed to address the first; the World Bank and the IMF the second.

Those involved in drafting the UN Charter were not aware of work on an atomic bomb. Thus, those who signed the final document in June, 1945 did not anticipate Hiroshima and Nagasaki. Nor could they foresee the nuclear arms race and threat of nuclear proliferation that followed. Nor did they anticipate the Cold War and how it would obstruct the UN's effectiveness.

Instead of the new world order based on collective security that had been envisaged, what emerged was a bipolar world order -- driven by the arms race and economic and ideological conflict between the military powers aligned on either side of the Cold War divide. This division dominated and obstructed the work of the UN Security Council and other UN agencies. The major powers viewed all international relations through this bi-polar lens.

An entire generation of national and international policy-makers was trained to think and act within this framework. They, and the institutions they created and maintained, are now ill-prepared to lead their nations or the world toward solutions to the new economic and environmental threats that have emerged.

Also in 1945, much of the world was still colonized. Great numbers of the world's peoples were under foreign domination and not represented or consulted in the San Francisco negotiations that shaped the UN Charter. Only 51 nation-states participated in determining the principles and structures that would frame the new international organization. In the following decades, self-determination movements gave birth to more than 100 new nation-states, each seeking equal representation and decision-making in the international community.

Environmental concerns were also not on many peoples' minds in 1945. None of the drafters of the UN Charter, or of the subsequent Declaration and Covenants on Human Rights, foresaw threats to the Earth's air, water, soil, rainforests, and plant and animal species on the scale we do today. They never imagined that human activities would one day threaten global climate change, create a hole in the Earth's protective ozone layer, or devastate the ecological underpinning of economic activity. Nor did they consider the need to protect the rights of future generations to a healthy environment. Today all these issues are before the world community, but without adequate global structures to respond effectively.

Furthermore, when the Charter was drafted, the underlying assumption was that states were the only legitimate international actors. "We the peoples" were the first words in the UN Charter, but, in fact, "the peoples" were not given a real role or voice. The centrality and ultimate authority of the nation state was enshrined in the new Charter and other international agreements that followed. Thus, in the new community of nations there was not only a failure of democratization between the member states (some states were more equal than others). There was also a failure of democratization or representation from below – i.e. a failure to recognize the source of sovereignty or authority in peoples.

Because states were determined to hold on to absolute national sovereignty, they failed to delegate sufficient authority at the global level to make the new international organizations really effective in preserving peace, protecting human rights, and promoting economic and ecological security. Consequently, the UN was left relatively weak, unable to effectively deal with acts of aggression, mass violations of human rights, and other threats to human security.

In the last few years, this state-centric system has been increasingly challenged from both above and below. From below, people's movements and nongovernmental organizations, often acting in solidarity across state borders, are pushing for a greater voice and role in shaping the global policies and structures that affect their lives. There is a growing global civic literacy and sense of global citizenship. This new global literacy is generating demands for democratization of global institutions; demands to let "we the peoples" have a greater role in global governance. At the same time there is growing recognition – including among some heads of states – that, in an interdependent world, national sovereignty is largely an illusion.

Global environmental and economic threats pay little attention to national borders or sovereign banners. If there is to be an adequate response to these transboundary threats, some sovereignty must be delegated to global level institutions to make them more effective. The question is not one of abandoning the principle of state sovereignty. Rather, it is one of determining how much sovereignty to invest at local, national and global levels of governance, and for which purposes. There is a need for effective systems at all the appropriate levels where decisions have to be taken -- local, national, and global.

The partners of Project Global 2000 are linking their expertise, networks, and influence, to achieve such systems. The Religion and World Order Program is a key vehicle in this effort.

# THE RELIGION AND WORLD ORDER PROGRAM

## Overview

**The Religion and World Order Program provides a process and context for religious and spiritual communities to reflect upon what and how, from their tradition and experience, they can contribute to the values and systemic challenges we face today. It invites them to explore the kind of perspectives and structures that are needed in today's interdependent world. And it urges them to join with members of other religious and spiritual traditions – and with secular NGOs and UN agencies – to collaborate now and into the 21st century for the fundamental elements of a cooperative world order that affirms the oneness of the human community and the sacredness of all life.**

The Religion and World Order Program (RWOP) is an initiative of the Religion Council of Project Global 2000, an international partnership of four United Nations agencies and eleven non-governmental organizations that are collaborating to increase public discourse and concerted action for more humane, equitable, and ecologically sustainable global systems.

Working groups from different world religions and spiritual traditions are holding consultations and producing documents and discussion tools on the contribution their spiritual traditions, scriptures, teachings, and networks can make toward a global ethic and to the development of global systems that can respond effectively to the global problems and opportunities of today's interdependent world. Special attention is being given to five areas in which transboundary policies and institutions need to be strengthened and democratized, i.e., peace, economic well-being, ecological security, human rights and cultural integrity.

The 50th anniversary of the United Nations – to be celebrated throughout 1995 -- provides a special framework and point of reference for exploring the kind of world structures needed for the next century.

Each working group will produce a reflection-action document based on the Guideline Questions (page 9 in this workbook). These documents will be circulated among their respective members and affiliated institutions in preparation for participation and leadership in 50th anniversary programs and for events and initiatives into the 21st century.

The question the documents will consider is not *whether* there will be a new world order, but rather *what kind* of world order? Based on what values? Guided by what ethical principles and policies? Organized according to what systems and structures? Who will shape this new world order? For whose benefits? Will the 21st century see a repeat of the violence, ethnic, apartheids, genocides, and ecocides of the 20th? Or will we who live on the cusp between two centuries use the openness of this historical moment to develop a more humane, just, peaceful, and ecologically sustainable world order? Can we shape a world order that benefits not only some of us, but all of us; not only those of us living now, but also those yet to come who will inherit the world we create?

An international conference will be held in the Spring of 1996 at which leaders of the working groups will share the perspectives and proposals of their documents with scholars, policy-makers, and representatives of UN agencies and education, religion, business, health, youth, community-based organizations. Participants will work toward an inter-religious document on world order. And they will develop strategies and prepare programs by which diverse religious institutions and networks can collaborate among themselves and with secular organizations and United Nations agencies through the year 2000 to develop systems of global governance that are more equitable, sustainable, and democratic.

## Objectives

1. Create a process for religious and spiritual communities to reflect upon the contributions their traditions, scriptures, and networks can make to a shared global ethic and to the creation of more humane systems of global governance.

2. Produce reflection-action documents that will articulate the above contributions and formulate proposals for world order policy and systems change.

3. Link human and institutional resources with those of other religions, secular NGOs, and UN agencies and undertake collaborative research, education, publication, and networking for a more just, peaceful, participatory, and sustainable world order.

4. Facilitate widespread recognition of global interdependence and the oneness of all creation, and involve citizens in collaborative efforts for a more humane world order.

## Timeline

**September 1994 through June 1995**

Working groups are formed. Consultations are held based upon the framework and guideline questions in this packet. Principal writers of the reflection-action documents are recruited. Input from the consultations is gathered and incorporated into preliminary papers.

**July 1995 through June 1996**

The preliminary papers are distributed among an international group of scholars, educators, and community leaders from the respective traditions and sectors for their critique and suggestions for using the documents. The critique and suggestions are incorporated into the papers which become working documents for an international conference on Religion and World Order in the Spring of 1996. At this conference the perspectives and proposals of the documents are discussed with leaders of religious and secular organizations and UN agencies. Participants also begin work on an inter-religious document on world order. And they develop strategies for diverse religious institutions and networks to collaborate among themselves and with secular networks for systems that are more equitable, sustainable, and democratic.

**1996-2000**

The Religion Council and the working groups circulate the documents and proposals among the respective religious networks for education and action. They communicate their recommendations to the general public and to policy-makers. And they collaborate in inter-religious partnerships and with secular NGOs and UN agencies for strengthened, democratic, and equitable systems of global governance.

# GUIDELINE QUESTIONS
## Religion and World Order Documents

### 1. Working Toward a Shared Global Ethic

The creation of a peaceful, equitable and sustainable future is, at its heart, as much an ethical and spiritual matter as it is a matter for economic and social policy and legal systems. In today's interdependent world, there is a need for strong ethical foundations for policies and systems at global as well as local and national levels. The new global-scale challenges that are accompanying the rapid growth of global economic and ecological interdependence require that we now move toward a shared ethic that, while respecting national, cultural, and religious differences, provides a common framework for responding to global challenges. What values and principles can your sacred texts, ethical systems, teachings, traditions, history, and lived experience contribute to the development of such a shared global ethic? Specifically, how can these values and principles address the following issues?

a. Peace and Security

b. Economic and Social Justice

c. Human Rights

d. Ecological Sustainability

e. Cultural Identity and Integrity

### 2. Working Toward Global Governance

Global governance is not world government. As articulated in the recently published report of the Commission on Global Governance, *Our Global Neighborhood*, it is "the sum of ways in which individuals and institutions, public and private, manage their common affairs." The concept of global governance is based on three factors: (a) Government structures have limited capacities to meet the multiple needs of citizens and communities; (b) Many transboundary problems and opportunities surpass competencies of national institutions and policy-makers; (c) An emerging civil society of non-governmental and citizens' organizations, professional and trade associations, economic enterprises, mass media, and educational and religious networks provide essential services and leadership at local, national and global levels.

Governments will remain primary actors in global governance. United Nations agencies will play an increasingly pivotal role. But the aforementioned components of civil society are becoming important actors in managing our common affairs. Religious networks of schools, universities, alumni, research institutes, health and medical institutions, and community-based social and economic programs have unique potential for becoming effective partners in the task of global governance. Building on the values and principles of your religious and spiritual tradition, what recommendations would you make in the following areas?

a. Globalization

Globalization has both positive and negative aspects. The pace of globalization of financial and other markets is outstripping the capacity of governments to provide the necessary framework of rules and co-operative arrangements to ensure stability and prevent abuses of monopoly and other market failures.

Without a core set of values that respect individual human dignity and cultural diversity and participatory decision-making processes, local communities and ecological systems become expendable. From the perspective of your values, what should be the criteria for a global civic society?

b. Local Initiatives
The local and global are deeply interrelated. What "bottom-up" initiatives can be combined with transnational initiatives to create policies and systems capable of fulfilling your desired world order and forms of global governance?

c. Balancing Tensions
The achievement of a more peaceful, equitable and sustainable future depends upon values and systems of governance that can balance the following tensions. What insights can your religious tradition give on balance these areas of tension?

- individual good and common good
- rights and responsibilities
- role of the private and public sectors
- local and national and international sovereignties
- economic and environmental needs
- long-term and short-term objectives

d. Religious Resources for Global Governance
What particular expertise, institutions, networks and other resources can your religious community utilize to participate in the building of a just world order? Think laterally, considering your affiliates, such as:

- Schools and institutions of higher education
- Research institutions
- Media and communication networks
- Publications and media materials
- Community-based networks and programs
- Professional associations

## 3. Collaborating with the United Nations and its Specialized Agencies

a. What do you judge to be the strengths and weaknesses of the current UN system in relationship to your ethical concern for a just world order? What are your recommendations to make the UN and its specialized agencies more effective instruments for a just world order? (Specify program areas and agencies.)

b. In what ways have members and organizations of your religious community been cooperating with United Nations organizations and programs? In what additional ways could your religious community collaborate with the UN and its agencies to make them more effective instruments for a just world order?

c. What materials, services and processes might empower your religious community and its programs and institutions to become more active partners with the UN in concrete initiatives and projects at local, national and international levels?

## 4. Developing Multi-Religious Initiatives

a. What kind of multi-religious initiatives do you recommend for advancing systems of global governance that hear and respect the diversity that religions represent?

b. In what ways can your religious community incorporate world systems thinking into its educational programs?

c. What kind of multi-religious initiatives do you recommend for advancing effective systems of governments that are more just, humane, and ecologically sustainable?

# REPORT FORMAT
## Religion and World Order Documents
## Project Global 2000

***Please use the "Guideline Questions" for your discussion and offer your contributions within one or more of the following categories. Identify each response according to the numbered section and sub-category. Please type your report single-sided. It would be helpful if you would attach a list of participants, with address and phone numbers, to your report.***

### 1. Working Toward a Shared Global Ethic

We recommend that the following values and principles -- from our writings, history, tradition, lived experience, and spiritual leaders -- be used in developing a global ethic:

**Specifically...**

We recommend the following responses as applications of these values and principles to the challenges confronting the world at local and global levels:

Peace and Security
Economic and Social Justice
Human Rights
Cultural Identity and Integrity
Ecological Well-being

### 2. Working Toward Systems of Global Governance

We offer the following information/criteria/strategies as contributions towards creating a genuinely participatory world order governed by effective international law and based on equity and economic and ecological sustainability.

**Re: Globalization**

Criteria for a global civic society

**Re: Local initiatives**

We recommend that the following "bottom-up" or local initiatives be combined with transnational initiatives to create the above policies and systems:

**Re: Balancing Tensions**

We recommend that the following values and principles be used in addressing each of the following tensions: (Consider each item separately.)

1. Individual good and the common good
2. Rights and responsibilities
3. Role of the private and public sectors
4. Local and national and international sovereignties
5. Economic and. environmental needs
6. Long-term and short term objectives

**Re: Religious Resources**

We can offer the following resources--e.g., expertise, institutions, networks -- in building a just world order:

1. Schools and institutions of higher education
2. Research institutions
3. Media and communication networks
4. Publications and media materials
5. Community-based networks and programs
6. Professional associations

## 3. Collaborating with the United Nations System

a. We judge the following as strengths and weaknesses of the current U.N. system in relationship to our ethical concern for a peaceful,just, participatory, and sustainable world order:

b. We recommend the following to make the U.N. and its specialized and affiliated agencies more effective instruments for a just world order:

c. We are currently cooperating with the U.N. in the following ways:

d. The following might help us become more active partners with the United Nations:

## 4. Developing a Multi-Religious Movement

a. We recommend the following multi-religious initiatives to advance systems of global governance that hear and respect the diversity that religions represent:

b. The following are ways that we can incorporate world systems thinking into educational programs and institutions:

c. We recommend the following multi-religious initiatives for advancing effective world systems that are more just, participatory, and ecologically balanced:

**Appendix 1**

# Global Education Associates

Global Education Associates (GEA) is an association of individual and institutional associates in 90 countries working to enable people to understand and respond constructively to the crises and opportunities of today's interdependent world. Special emphasis is on global systems change needed for a more peaceful, equitable, and sustainable future. Toward this end the associates conduct research, leadership seminars, and educational programs; publish materials; offer consulting services; and facilitate networking at local, national, and international levels.

## Highlights from 21 Years

**Over 2,500 workshops, institutes, and symposia** have been conducted by staff and core associates around the world.

**Publications:** *Breakthrough* and *The Whole Earth Papers* have been acclaimed worldwide as being among the best material available on global interdependence and world order issues. *Breakthrough News* is a communications vehicle for associates and affiliates.

**Graduate-level institutes** on global interdependence and world order issues have been conducted by staff and core associates at more than 20 universities around the world.

**More than 400 monographs, articles, and books** have been written by GEA staff and core associates on world order issues, ecological security, and global spirituality,

**Project Global 2000.** GEA initiated and coordinates this global partnership of international non-governmental organizations and United Nations agencies that are linking their expertise, resources, and networks in collaborative efforts for a more just, peaceful, and sustainable world order. Eleven non-governmental organizations and four United Nations agencies are charter partners. Other secular and religious organizations are linking through six Program Councils: Religion, Education, Health, Youth, Communications, and Business. The Councils provide linkages with important constituencies whose expertise and networks are needed to meet today's multi-dimensional global challenges. They utilize the expertise, programs, and materials of the partners for objectives beyond the reach of organizations acting alone. They provide partners opportunities to expand their own outreach and audience and benefit from the expertise, perspectives, and linkages of their partners.

**The Earth Covenant.** GEA is coordinating this worldwide initiative to build a broadly-based citizen's movement for ecological security and sustainable development. Translated into twenty languages and signed by more than a million people in over 100 countries, it is being widely used as a tool for education, research, citizen action, and policy change. Signatories are invited to participate in Project Global 2000's initiatives in their respective countries.

**A 17-part television series** was produced by CBS based on co-founders Gerald and Patricia Mische's book, *Toward a Human World Order.*

**Affiliates**

International Institute of Concern for Public Health, Toronto
Philippine Council for Peace and Global Education, Manila
Genesis Farm and Environmental Center, New Jersey
Upper Midwest GEA, St. Paul
Michaela Farm and Environmental Center, Indiana

**Appendix 2**

# PROJECT GLOBAL 2000
## A Global Partnership for Humane and Just World Order

Project Global 2000 is an international partnership of organizations and individuals who are combining their expertise, networks and influence to develop a forum and process in which all sectors of society can participate in the shaping of a more equitable, sustainable, and inclusive world order. Global Education Associates, with associates in over 90 nations, serves as the project's coordinating partner.

PG2000 is sponsored by the following international partner organizations which form its International Partnership Council:

Centre for Our Common Future
Global Education Associates
International Institute for Rural Reconstruction
International Peace Research Association
Parliamentarians Global Action
Society for International Development
United Nations Environment Programme (UNEP)
United Nations Childrens' Fund (UNICEF)
United Nations Education, Scientific and Cultural Organization (UNESCO)
United Nations Population Fund (UNFPA)
World Conference on Religion and Peace
World Federalist Movement
World Federation of United Nations Associations
World Future Studies Federation
World Order Models Project

Many other networks and institutes, secular and religious, are linking through PG2000's Program Councils - **Religion, Education, Health, Business, Youth** and **Communications.** These councils provide linkages with six major sectors of society whose expertise and constituencies are needed to effectively respond to today's multi-dimensional global challenges. They utilize the expertise, programs, and materials of partner organizations of PG2000 in collaborative efforts for objectives beyond the reach of organizations acting alone. And they provide opportunities for the partners to expand their own outreach and audience, and benefit from each others expertise, perspectives, and relationships.

The project has four principle objectives:

1. Develop a conceptual and institutional framework for responding to the new challenges of economic and ecological interdependence;

2. Develop an coordinated global process for research, dialogue, and joint action related to developing ethically-based and effective systems of global governance;

3. Produce research/policy documents as tools for analysis, education, and building a multi-sectoral movement for world order policy and systems change;

4. Disseminate and use these documents through the partner networks to develop and implement collaborative strategies for achieving such change.

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**Appendix 3**

# EARTH COVENANT - EARTH CHARTER

There are many ways in which educators, community leaders, and religious communities can address global ethics and the systems of global governance. One readily accessible process and framework is the *Earth Covenant: A Citizens Treaty for Global Ecological Security.*

The Covenant has been endorsed and publicized by the United Nations Environment Programme (UNEP). Its four principles are described by a UNEP official as the "best available framework" for developing an intergovernmental Earth Charter. At Rio de Janeiro in 1992, Maurice Strong, Secretary-General of the Earth Summit, proposed such an Earth Charter to governmental delegates to supplement the United Nations Charter which was drafted in 1945, a time when no one foresaw today's global environmental threats.

The Earth Covenant resulted from a global process initiated by Global Education Associates in 1988. Individuals and organizations from more than 50 countries provided input into the process. Twenty people from nine countries met in September 1989 to reflect on this input and to draft the Covenant. By the time of the Earth Summit in Rio in 1992, more than a million people in some 100 countries had signed the Covenant which was circulating the globe in some 20 languages. The number of signatories has now surpassed two million.

Rather than a petition to governments, the Covenant is a multi-sectoral citizens agreement and process. It recognizes that governments alone cannot assure environmental sustainability or basic human needs for present and future generations. Civil society -- especially religious networks of educational, social, and community institutions – has an important role.

When the delegates in Rio agreed to a non-binding "Rio Declaration of Principles," it was proposed that an intergovernmental Earth Charter be developed in conjunction with the UN's 50th anniversary in 1995. In April 1994, a worldwide "Earth Charter Initiative" was set in motion to implement this goal. Backed by a substantial grant from the Netherlands government, two international organizations agreed to co-facilitate the initiative – the Earth Council, chaired by Maurice Strong, and Green Cross International, headed by Mikhail Gorbachev.

The Earth Charter Initiative envisions three phases:

1. A framework of an Earth Charter will be prepared through an international process in time for the United Nation's 50th anniversary in 1995;
2. Worldwide discussions and negotiation leading to an advanced draft to be submitted to the UN in 1997 (when implementation of the Rio agreements will be assessed);
3. An intergovernmental process designed to lead to the signing and proclamation of an intergovernmental Earth Charter by January 1 of the year 2000.

The Earth Charter Initiative and the Earth Covenant process are complementary. The Charter Initiative and timeline enhances the political relevance of the Covenant's citizens movement for ecological and economic security. Conversely, the Covenant's multi-sectoral movement – with its focus on governance in its fourth principle – enhances the possibility that the Charter Initiative will have the broad political support and public will at national levels to move legislatures and heads-of-state to sign an intergovernmental Charter by 2000. The Earth Council, Green Cross International, Global Education Associates, and Project Global 2000 are collaborating to facilitate an ongoing partnership between the Charter Initiative and the Covenant process. The Education, Religion, Youth, and Health Councils of PG2000 – with their parallel values and time frame – can make a significant contribution to this partnership.

The Earth Covenant and its history are included here to provide a framework and process to help imagine and work for more just and participatory structures of global governance – the focus of the Covenant's fourth principle.



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# Earth Covenant

## A Citizens' Treaty for Common Ecological Security

### Preamble

We, the peoples of the Earth, rejoice in the beauty and wonder of the lands, skies, waters, and life in all its diversity. Earth is our home. We share it with all other living beings.

Yet we are rendering the Earth uninhabitable for the human community and for many species of life. Lands are becoming barren, skies fouled, waters poisoned. The cry of people whose land, livelihood and health are being destroyed is heard around the world. The Earth itself is calling us to awaken.

We and all living beings depend upon the Earth and upon one another for our common existence, well-being, and development. Our common future depends upon a reexamination of our most basic assumptions about humankind's relationship to the Earth. We must develop common principles and systems to shape this future in harmony with the Earth.

Governments alone cannot secure the environment. As citizens of the world, we accept responsibility in our personal, occupational and community lives, to protect the integrity of the Earth.

### Principles and Commitments

In covenant with each other and on behalf of the whole Earth community, we commit ourselves to the following principles and actions:

• *Relationship with the Earth:* All Life forms are sacred. Each human being is a unique and integral part of the Earth's community of life and has a special responsibility to care for life in all its diverse forms.

Therefore, we will act and live in a way that preserves the natural life processes of the Earth and respects all species and their habitats. We will work to prevent ecological degradation.

• *Relationship with Each Other:* Each human being has the right to a healthful environment and to access to the fruits of the Earth. Each also has a continual duty to work for the realization of these rights for present and future generations.

Therefore—concerned that every person have food, shelter, pure air, potable water, education, employment, and all that is necessary to enjoy the full measure of human rights—we will work for more equitable access to the Earth's resources.

• *Relationship Between Economic and Ecological Security:* Since human life is rooted in the natural processes of the Earth, economic development, to be sustainable, must preserve the life-support systems of the Earth.

Therefore, we will use environmentally protective technologies and promote their availability to people in all parts of the Earth. When doubtful about the consequences of economic goals and technologies on the environment, we will allow an extra margin of protection for nature.

• *Governance and Ecological Security:* The protection and enhancement of life on Earth demand adequate legislative, administrative and judicial systems at appropriate local, national, regional, and international levels. In order to be effective, these systems must be empowering, participatory, and based on openness of information.

Therefore, we will work for the enactment of laws that protect the environment and promote their observance through educational, political and legal action. We shall advance policies of prevention rather than only reacting to ecological harm.

Declaring our partnership with one another and with our Earth, we give our word of honor to be faithful to the above commitments.

_____

*(Signature)*

---

I have signed the Earth Covenant, commiting myself with others around the Earth to live an ecologically responsible life. Please enter my signature and address (below) in the Register of Signatories to the Earth Covenant.

| | |
|---|---|
| *(Signature)* | *(Print Full Name)* |
| *(Street Address)* | |
| *(City)* | *(State)* *(Zip)* *(Country)* |

**PLEASE DETACH THIS FORM ON DOTTED LINE AND RETURN TO:**

**Earth Covenant • c/o Global Education Associates • 475 Riverside Drive • Suite 1848 • New York, NY 10115 • (212)870-3290**



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**Appendix 4**

# EDUCATION FOR ALL

Education for All (EFA) is a declaration and a program that was launched at the "World Conference on Education for All" on March 1990 in Jomtien Thailand. Convened by UNICEF, UNDP, UNESCO, and the World Bank, it was the largest educational conference ever held – with 155 national governments and representative from 150 non-governmental organizations and institutes. EFA focuses on basic education as a prerequisite for meeting human needs and for social and economic development.

EFA began from a question by Jim Grant, Executive Director UNICEF: "How can we be approaching the 21st century with claims of dramatic technological progress and yet all around the world and in our neighborhoods there are men and women who lack the most basic education?" 150 million children have no opportunity to go to school. Of those that are able to go, two-thirds leave without basic skills. One billion adults are illiterate, two-thirds of them women. Yet the great bulk of development assistance for education has gone primarily to technical and higher education.

The *World Declaration on Education for All* was developed through a participatory process. Nine regional consultations and five representative meetings were held to obtain input from all sectors and to assure that EFA objectives reflected local and regional realities. The World Conference and its preparatory sessions were based on the understanding that Education depends upon widespread civic participation -- including religious organizations and institutions – as well as upon Ministries of Education, Three central elements underpin EFA's objectives and programs:

- First and most important, *every child, every youth, and every adult has a right to a minimum basic education.*
- It is important *to strengthen partnership.* EFA encourages local institutions, NGOs, professional organizations, and religious and business communities to participate.
- Special attention must be given to girls' education and women's literacy.

## EFA - Religious Partnership

The EFA-Religious Partnership offers individual members, affiliated institutions, and national and international networks of religious traditions a link with EFA that can enable them to:

- *Become advocates for basic education for poor people at home and around the world.*
- *Empower local people.* Community-based projects undertaken by religious and secular NGOs can provide basic services, skill development, and personal growth that is essential for children, youth, and adults to become productive community members. Religious-related universities, schools and other centers can provide educators and facilities to train grassroots people and generate leadership for EFA.
- *Apply basic EFA principles in North America and Europe* – especially among under-educated peoples in poorer inner-cities and rural areas.

Going beyond these special needs, EFA is relevant to education in general. It speaks to the basic rights of children and the need to institutionalize these rights to make them one of the highest priorities of local, national and world communities. It also speaks to the responsibility of the adult community to provide not only necessary learning skills, but also the social/economic environment needed to lead fruitful, productive lives in a rapidly changing, interdependent world.

The multiple problems and opportunities of today's changing world are challenging all of us as we approach the 21st century. It is a challenge that we can meet only through a partnership for education that transcends national, ethical, religious and ideological boundaries.

Appendix 5

# OUR GLOBAL NEIGHBORHOOD

***Our Global Neighborhood***, the January 1995 report of the Independent Commission on Global Governance, defines global governance in a way that places secular and religious non-governmental organizations as major partners with governments and United Nations agencies in "managing common affairs" at local, national, and transnational levels. Based on the principle of subsidiarity, global governance is the:

> sum of the many ways in which the international community manages its common affairs. It includes governments and inter-governmental institutions, non-governmental organizations, citizens' movements, transnational corporations, academia, and the mass media.

## The Commission and Its Work

The Commission for Global Governance was established with the belief that international developments had created a unique opportunity for strengthening global co-operation to meet the challenges of securing peace, achieving sustainable development, and universalizing democracy.

The Commission was initiated by former West German Chancellor Willy Brandt who invited Ingvar Carlsson of Sweden, and Shridath Ramphal of Guyana to co-chair the Commission. The co-chairs met with UN Secretary-General Boutros Boutros-Ghali who assured them of his support. the Commission was established in September 1992 with twenty-eight members from around the world.

The Commission's purpose was to recommend ways by which world security and governance could be improved, given the opportunities created by the end of the Cold War for enhanced co-operation. It did this by analyzing the main forces of global change, examining the major issues facing the world community, assessing the adequacy of global institutional arrangements, and suggesting how they should be reformed or strengthened. *Our Global Neighborhood,* is the report of their work.

## Extracts from the Co-Chairmen's Foreword

> Our dominant feeling is one of hope. We believe the most notable feature of the past fifty years since the signing of the UN Charter has been the emancipation and empowerment of people. At the same time, nation-states find themselves less able to deal with the array of issues that face them. States and their people, wishing to control their destinies, find they can do so only by working together with others.
>
> We also believe the world's arrangements for the conduct of its affairs must be underpinned by certain common values. These values must be informed by a sense of common responsibility for both present and future generations. . .
>
> Removed from the sway of empires and a world of victors and vanquished, released from the constraints of the cold war that so cramped the potential of an evolving global system throughout the post-war era, seized of the risk of unsustainable human impacts on nature, mindful of the global implications of human deprivation–the world has no real option but to rise to the challenge of change, in an enlightened and constructive fashion. We call on our global neighbors, in all their diversity, to act together to ensure this–and to act now.

### Governance, Change and Values

In the Commission's vision of global governance, states remain major actors but have to work with others as ongoing partners. Sovereignty has been the cornerstone of the inter-state system. The principles of sovereignty must now be adapted in ways that balance the rights of states with the rights of people, the interests of nations with the interests of the global neighborhood.

A global civic ethic to guide action within the global neighborhood and leadership infused with that ethic are vital to the equality of global governance. Humanity as a whole will be best served by recognition of a set of common rights and responsibilities. These are enumerated and rest upon commitment to the core values of respect for life, liberty, justice and equity, mutual respect, caring, and integrity. Within this context, four specific areas of global governance are explored:

### Promoting Security

The concept of global security must be broadened from the traditional focus on the security of states to include the security of people and the security of the planet. Six principles to be embedded in international agreements and used as norms for security policies are enumerated and developed:

> the obligation of all states is to protect the rights of all people to a secure existence; the goals of security are to prevent war and maintain the integrity of the planet by eliminating the economic, social, environmental, political and military conditions that generate threats to the security of people and the planet; military force is legitimate only in self-defense or under UN auspices; development of military capabilities beyond this is a potential threat to the security of all people; weapons of mass destruction are not legitimate; the production and trade in arms should be controlled by the international community.

### Managing Economic Interdependence

The Commission proposes the establishment of an Economic Security Council whose tasks would be to: assess the overall state of the world economy and the interaction between major policy areas; and provide a policy framework to promote sustainable development.

### Reforming the United Nations

UN reform must reflect the realities of change, especially the new capacity of civil society to contribute to global governance. The suggested reform includes the Security Council, the Trusteeship Council, and the General Assembly; the formation of a Council of Petitions and a post of Senior Adviser on Women's Issues; and improved procedures for appointing the Secretary-General, and heads of specialized agencies funds and programs.

### Strengthening the Rule of Law World-wide

The global neighborhood of the future must be characterized by law and the reality that all are equal under the law and none is above it. Recommendations are directed to strengthening international law and the International Court of Justice in particular. An International Criminal Court should be established and the International Law Commission authorized to explore how international law-making can be expedited.

## Conclusion

The report concludes with a plan for the **implementation** of these recommendations and a description of the **leadership** needed for it. It states that the quality of global governance depends ultimately on leadership made strong by vision, sustained by ethics, and revealed by political courage that looks beyond the next election.

Finally, this assertion: "Hope lies in the promise of leadership that people of future generations will bring. They know they stand close to cataclysms unless they respect the limits of the natural order. They have a deeper sense of solidarity as people of the planet than any generation before them. They are neighbors to a degree no other generation on earth has been. On that rests hope for our global neighborhood. The time to act together to begin to actualize this hope is now."